

University of Oklahoma College of Law

University of Oklahoma College of Law Digital Commons

American Indian and Alaskan Native Documents in the Congressional Serial Set: 1817-1899

2-16-1897

The Lower Brule Indians.

Follow this and additional works at: <https://digitalcommons.law.ou.edu/indianserialset>



Part of the [Indigenous, Indian, and Aboriginal Law Commons](#)

Recommended Citation

S. Doc. No. 132, 54th Cong., 2nd Sess. (1897)

This Senate Document is brought to you for free and open access by University of Oklahoma College of Law Digital Commons. It has been accepted for inclusion in American Indian and Alaskan Native Documents in the Congressional Serial Set: 1817-1899 by an authorized administrator of University of Oklahoma College of Law Digital Commons. For more information, please contact darinfox@ou.edu.

THE LOWER BRULÉ INDIANS.

FEBRUARY 16, 1897.—Ordered to be printed.

Mr. PETTIGREW presented the following

NOTES OF A HEARING BEFORE THE SENATE COMMITTEE ON INDIAN AFFAIRS IN RELATION TO THE REMOVAL OF THE LOWER BRULÉ SIOUX INDIANS FROM THEIR LANDS SOUTH OF WHITE RIVER, SOUTH DAKOTA, AND THEIR RETURN TO THEM.

WASHINGTON, D. C., *February 13, 1897.*

The following-named five Indians, of the Lower Brulé tribe of Sioux Indians, attended by two interpreters, appeared before the committee:

One to Play With, Crooked Foot, Old Lodge (lieutenant of Indian police), White Bird, Rev. Joseph Rogers (of the Santee tribe), missionary to the Lower Brulés.

Interpreters: Dr. Childs Eastman and John Eastman.

The statements of the Indians were in the Sioux language, and were interpreted by Dr. Childs Eastman.

The Chairman (Senator Pettigrew) said that the committee would first hear One to Play With.

ONE TO PLAY WITH. I am one of the original Lower Brulé Indians.

The CHAIRMAN. What country do they occupy?

ONE TO PLAY WITH. Their original territory was on White River; south of White River.

The CHAIRMAN. How far south and how far west of White River did they go?

ONE TO PLAY WITH. Between the Niobrara River and the White River, in what is now South Dakota.

The CHAIRMAN. How far west did they go?

ONE TO PLAY WITH. Following up these rivers to their sources, to the west.

The CHAIRMAN. Did they ever live east of the Missouri River?

ONE TO PLAY WITH. Not since I can recollect.

The CHAIRMAN. How long have the Lower Brulés occupied the country between the Niobrara and the White rivers?

ONE TO PLAY WITH. Ever since I can recollect. They considered that especially their home under the treaty of 1865, which assured it to them as their home.

The CHAIRMAN. Where were you living when you signed the treaty of 1889?

ONE TO PLAY WITH. I was living on the south side of the White River.

The CHAIRMAN. How far from its mouth?

ONE TO PLAY WITH. About 30 miles.

The CHAIRMAN. What improvements did you have on your lands?

ONE TO PLAY WITH. I had a log house, 30 acres in wheat, 7 acres in oats, and a large number of acres in corn, potatoes, and vegetables. I had a stable and fences. I made these improvements, and intended to improve every year, believing that I would not have to leave there.

The CHAIRMAN. What did you understand in regard to your reservation when you signed the treaty of 1889?

ONE TO PLAY WITH. When General Crook came to us he showed us the map of the reservation. We saw in that that our land was not included, and we told him that we wanted to stay south of the White River—to stay where we were then. We told him that we would not sign the treaty otherwise. He said that he could not change the instructions of the President, but that he would recommend it to the Department of the Interior, and he assured us that it would be all right. He told us to sign the paper and that the whole thing would be all right, and that we would stay south of the White River. As a result of what he told us, we all signed the paper. We did not think they could move us, and that we could stay on our land and continue to improve it, and I did so. Later we were told that we would have to move from there and to go on the new reservation. So the employees of the reservation told us to get ready to go, and finally the policemen told us to move. When they told us this we did not know what to do. General Crook had assured us that we were going to stay there, and yet they forced us to move on the new reservation. When we refused to go they took us by force. They placed us under guard. As a consequence of that treatment many of our children died, and some of our old men died. Our effects were all left south of the White River, with no one to look after them. We were not allowed to go back across the line. Meanwhile our property was stolen or destroyed, and we are just now living in tents in our old-fashioned way.

The CHAIRMAN. When was this that you were removed?

ONE TO PLAY WITH. Four years ago this winter. At that time when they forced us to move they made us undergo a great many hardships. Some of our men were imprisoned for the slightest provocation. One young man went across the line to get some provisions for his child. He went one morning and came back the same day. A few hours after that he was taken and bound in an open place outside of the agency. They put a chain upon him and tied him to a post and let him stay there a couple of days without food; and all for getting provisions for his child. Our agent knows about that. The post and the chain are still standing there outside of the agency. We have thought of taking them back as a souvenir in memory of that treatment. On the river side of our camp there was a barbed-wire fence. They did not allow us to water our own ponies, and they would not give us a chance to go anywhere without authority, even within the reservation.

The CHAIRMAN. How many of you were there under guard in that way?

ONE TO PLAY WITH. About two-thirds went off as soon as the police scared them. One-third of them refused to go.

The CHAIRMAN. How many were there in all?

ONE TO PLAY WITH. There were about 300 of us under guard.

The CHAIRMAN. How many were there who were not under special guard, but who were still required to live up there in tents?

ONE TO PLAY WITH. There were altogether over 400.

The CHAIRMAN. Why were these 300 placed under special guard?

ONE TO PLAY WITH. I never knew definitely the reason for that treatment, except that we wanted to stay south of the White River.

The CHAIRMAN. Go on in your own way and state whatever else you want to state.

ONE TO PLAY WITH. We never resisted, except that we always asserted that we had a right to stay there, according to the promise of General Crook. Also, we wanted to better our condition and to forward the purposes of the Government, and there was no other place where we could do this better than south of the White River. North of that river the land is good for nothing. So we were very anxious to stay and we thought we had a right to stay there. Since we have been back there we have been harassed and troubled by talk at the agency that we were to be moved back again. We desire to be permitted to stay where we are, and we desire that our land may be surveyed as soon as possible, so that we may have it in severalty, and be assured of our homes. If our lands are surveyed, and if we are definitely assured that we can stay there, we will go on and improve our condition and we will raise cattle. Otherwise it is very hard to say what may become of us.

The CHAIRMAN. What did they do to you when you were made to move from the White River to the agency?

ONE TO PLAY WITH. They first asked me to come to the new agency. While I was there they sent for the Indians, and when I went back I did what they told me. I took my family along and went to the agency with them.

The CHAIRMAN. Did you make any threats?

ONE TO PLAY WITH. I said I was very humble and was ready to follow them there. I did not think of any physical resistance, or make any threats at all.

The CHAIRMAN. Were any of your people moved to the new agency before some of them went down to Fort Randall?

ONE TO PLAY WITH. A few went before, but not many. Only a few of them went to Fort Randall. Most of them stayed in their homes south of the White River. When the police went for those at Fort Randall and brought them along, the rest went on to the new agency. Very few moved over before that time.

The CHAIRMAN. How did they get you to leave your home south of the White River?

ONE TO PLAY WITH. They came to us and said that if we did not move right away they would move us by force. They said that some of us would probably be put in prison for some time if we resisted or if we did not go when we were told to go.

The CHAIRMAN. What reason did they give for wanting you people to move?

ONE TO PLAY WITH. They said that the Commissioner of Indian Affairs had ordered us to move, and also that the treaty gave them power to move us, and that General Crook's promise did not amount to anything. They said that we had no right to stay there, and that our proper place was at the new reservation on the north side of the river. They said, "There is no law authorizing you to stay here, and we will move you anyway whether you like it or not." They said a good many things which I do not recollect.

The CHAIRMAN. When you signed the treaty of 1889 was not there another treaty which you thought allowed you to take land in severalty and to live south of the White River?

ONE TO PLAY WITH. We knew that the treaty of 1868 gave us power to remain on the land where we were living, and gave us allotments of land; so we refused to sign this other treaty, for we knew that it was to take us to the other side, to the new reservation. For

several days we did not sign General Crook's treaty. We told him our reason, and he said that he could not put our claim upon paper, but that if we signed it he would have it put in in Washington, and then we signed the treaty.

The CHAIRMAN. Did General Crook tell you that under the treaty of 1868 you could take land in severalty and stay south of the White River if you signed the other treaty?

ONE TO PLAY WITH. He said we would have the right to take allotments on that side, and to take 320 acres of agricultural land, and if we wanted land for grazing purposes we could take another 320 acres. He said that under that treaty we could stay on the south side of the White River.

The CHAIRMAN. Why did these people go down to Fort Randall?

ONE TO PLAY WITH. I did not go down with them, and I do not know why they should do so, except that when people are so desperate and so distressed they will do almost anything. They thought, if possible, that they might find some relief down there.

The CHAIRMAN. Why were they desperate and in distress?

ONE TO PLAY WITH. There were times when some of our people were not allowed to receive their rations. Their rations were withheld, and as to farming implements, we did not receive our share of them. They did everything to discourage us. The consequence was that the people wandered off, perhaps to get rid of them. They wandered all over the country round there.

The CHAIRMAN. Why did they not furnish your people south of the White River with seed and farming implements?

ONE TO PLAY WITH. They said we were on land where we had no right to be; and so they withheld the seed and farming implements.

The CHAIRMAN. Did they say they would furnish them to you if you removed to the new reservation?

ONE TO PLAY WITH. They told us that, when we showed positively that we would stay on the new reservation, they would supply us with seed and farming implements.

The CHAIRMAN. How many of the Lower Brulé Indians have now moved back to the south side of the White River?

ONE TO PLAY WITH. Four hundred and seventy have already moved back and are living there this winter.

The CHAIRMAN. Were there any of them who never did go to the new reservation?

ONE TO PLAY WITH. Yes. I can not state the number, but I know there were over twenty—men, women, and children—who did not go.

The CHAIRMAN. How did they keep from going?

ONE TO PLAY WITH. They would move about in tents south of the White River so that the police could not catch them.

The CHAIRMAN. Did the police try to catch them?

ONE TO PLAY WITH. Yes; the police searched for them, but they hid and camped around, never receiving any rations until the new agent came.

The CHAIRMAN. Do any of these people who live south of the White River belong to any of the Christian churches?

ONE TO PLAY WITH. Yes; they are members of three different denominations. Very few of them are not churchgoing people.

The CHAIRMAN. What churches do they belong to?

ONE TO PLAY WITH. Presbyterian, Episcopal, and Catholic. Most of them belong to the Presbyterian Church.

The CHAIRMAN. Are there any more of the Lower Brulés who want to go and live south of the White River?

ONE TO PLAY WITH. Quite a number will come down as soon as the weather permits. We did not fully understand the law permitting us to come back until late in the season.

The CHAIRMAN. How many more will come back?

ONE TO PLAY WITH. Probably a little over ten families.

The CHAIRMAN. How many of the 300 who were under guard and who lived in tents four years ago died?

ONE TO PLAY WITH. I can not state very closely, but I know there were over thirty.

The CHAIRMAN. Thirty who died that winter out of 300?

ONE TO PLAY WITH. Yes.

The CHAIRMAN. Had they good houses south of the White River in which they could have remained that winter?

ONE TO PLAY WITH. Yes; we had been accustomed to living in good warm log houses, and even our horses had stables. Many horses died as a result of living in the open air.

The CHAIRMAN. How many horses did you lose?

ONE TO PLAY WITH. I know positively and certainly that we lost one hundred and over, and there were a good many horses we left on the south side of White River. We do not know whether they are living or dead.

The CHAIRMAN. Those that you left you have never found since?

ONE TO PLAY WITH. No.

The CHAIRMAN. What became of your houses, stables, and improvements south of the White River?

ONE TO PLAY WITH. We could hardly discover some of the places when we came back. The logs out of which the houses were built were stolen, and the windows and floors had been taken up. The stables had been pulled down and the logs taken away, and our cattle were all gone.

The CHAIRMAN. Did you take any of your cattle with you when you went to the new agency?

ONE TO PLAY WITH. Those who went first had a few cattle with them, but those who were forced to move had no chance to take anything at all.

The CHAIRMAN. How many of the Lower Brulés were forced to move?

ONE TO PLAY WITH. About three hundred in all. They were not brought all together, but at different times. Every time the police came they took a few back with them.

The CHAIRMAN. How did the police act? Did they go to the houses and compel the Indians to go with them, leaving cattle and property?

ONE TO PLAY WITH. Yes.

The CHAIRMAN. How many horses and cattle do you think were lost in that way?

ONE TO PLAY WITH. I can not estimate the number, but we lost nearly all we had. I can not give it in figures.

The CHAIRMAN. Do you know anything about the Indians' Rights Association trying to force you to move to the new reservation?

ONE TO PLAY WITH. Yes; we knew of their efforts to move us there.

The CHAIRMAN. Do you know what made the Indians' Rights Association want to compel you to move?

ONE TO PLAY WITH. I know that they made considerable effort to try to get us on the other side of the White River. I have often wondered why they are called the Indians' Rights Association, for instead of defending our rights they deserted us and defended the whites. They do not try to investigate our situation in an impartial way, nor

do they try to find out the true condition of affairs. That is what I personally think about them.

The CHAIRMAN. How did you come to return south of the White River last year?

ONE TO PLAY WITH. We were very anxious to come back. We had to undergo a great deal of suffering, but we persisted, and as soon as we learned that the law made provision for us to come back we came back.

The CHAIRMAN. Did anyone try to prevent your returning to the south side of the White River last fall?

ONE TO PLAY WITH. No one that I know tried to prevent us, but there is talk that we will be carried back.

The CHAIRMAN. From whom does that talk come?

ONE TO PLAY WITH. They talk of it all around the agency, and there was a meeting got up by the Rev. Luke Walker, who read a paper from Herbert Welsh saying that the law must be changed, or something of that sort. That is the talk heard all over the reservation.

The CHAIRMAN. Did Luke Walker read a letter from Herbert Welsh?

ONE TO PLAY WITH. Yes. There is a young man here [indicating another Indian] who was present when one of these letters was read.

The CHAIRMAN. What did you come to Washington for?

ONE TO PLAY WITH. We wanted to show how we had been treated and what difficulties we had been placed in.

The CHAIRMAN. What do you want done?

ONE TO PLAY WITH. We want to have our lands surveyed and allotted to us, so that we may continue to improve them.

The CHAIRMAN. What else do you want done?

ONE TO PLAY WITH. We thought, also, that we could get some justice for the losses which we have been obliged to undergo—the loss of our horses and cattle and houses and property.

The CHAIRMAN. What have you done in the way of rebuilding your houses south of the White River?

ONE TO PLAY WITH. We came back rather late in the fall, but we have been able to build some log houses for our families, and also some stables. We borrowed mowers from our white neighbors and cut some grass.

The CHAIRMAN. Does the Government furnish you with mowers?

ONE TO PLAY WITH. We have been lent some mowers, but rather late in the season.

The CHAIRMAN. By the agent?

ONE TO PLAY WITH. Yes; but it was after the frost.

The CHAIRMAN. Did most of the Lower Brulés return to their old places south of the White River?

ONE TO PLAY WITH. Yes; most all of them have taken their old places.

The CHAIRMAN. Have you any cattle now?

ONE TO PLAY WITH. Yes. I have a few cattle.

The CHAIRMAN. Have the others south of the White River any cattle of their own this winter?

ONE TO PLAY WITH. Yes, sir.

The CHAIRMAN. How many head of cattle have you?

ONE TO PLAY WITH. I have 15.

The CHAIRMAN. Has any one of those living south of the White River any more cattle than you have?

ONE TO PLAY WITH. Quite a number have a little more than I have.

The CHAIRMAN. In what condition did you find your place when you returned to it?

ONE TO PLAY WITH. There was not a thing left when I came back to the log house.

The CHAIRMAN. Is there any objection on the part of the Rosebud Indians to you living south of the White River?

ONE TO PLAY WITH. I received a letter just before I came away saying that the full-blooded Indians are willing to have us there, but that all the half-breeds or mixed-blood Indians are circulating petitions among the Indians saying that they object to our coming south of the White River.

The CHAIRMAN. Were any of the Rosebud Indians occupying the improvements which you left south of the White River when you moved back?

ONE TO PLAY WITH. I know of one case of the kind, but as soon as we returned he gave it back to the owner.

The next Indian to be examined was WHITE BIRD.

The CHAIRMAN. Where do you live?

WHITE BIRD. On the White River.

The CHAIRMAN. On which side of the White River?

WHITE BIRD. On the south side.

The CHAIRMAN. How long have you lived there?

WHITE BIRD. About as long as the rest of us. I grew up there.

The CHAIRMAN. Did you remove from the south side of the White River up to the new agency?

WHITE BIRD. Yes.

The CHAIRMAN. When was that?

WHITE BIRD. I was among the first ones who went to the new agency.

The CHAIRMAN. How did you come to move from the south side of the White River to the new agency?

WHITE BIRD. We were forced to; that was the reason.

The CHAIRMAN. Did the police come down there and make you go?

WHITE BIRD. No; we went to the new agency by order of the agent.

The CHAIRMAN. Did you take your horses and cattle when you moved?

WHITE BIRD. I took my horses.

The CHAIRMAN. What improvements did you leave on your land south of the White River when you went to the new agency?

WHITE BIRD. I had a log house and stable. I cultivated the land, and had fenced a portion of it for pasture for my horses.

The CHAIRMAN. Were you living on this land south of the White River when you signed the treaty of 1889?

WHITE BIRD. Yes.

The CHAIRMAN. What made you sign that treaty?

WHITE BIRD. We would not have signed it as it was presented to us, and we told General Crook so, unless he let us stay on the south side of the White River. He said that he could not put that on paper, but that if we signed the paper he would have it so when he came to Washington.

The CHAIRMAN. Did General Crook tell you that you could take allotments of land south of the White River?

WHITE BIRD. Yes, sir.

The CHAIRMAN. When was it that you were removed from the south side of the White River to the new agency?

WHITE BIRD. Four years ago.

The CHAIRMAN. When did you return to the south of the White River?

WHITE BIRD. Last fall.

The CHAIRMAN. Did you go back to the same place where you lived before?

WHITE BIRD. Yes, sir.

The CHAIRMAN. What became of your improvements?

WHITE BIRD. There was no log house left. The improvements were all destroyed.

The CHAIRMAN. While you lived at the new agency did you live in a house; did you build a house there?

WHITE BIRD. I built a log house.

The CHAIRMAN. What became of that log house when you moved back south of the White River?

WHITE BIRD. I left it for sale. If I can not sell it I am going to get the logs and use them.

The CHAIRMAN. While you lived south of the White River, and before you removed to the new agency, did the agent furnish seed and rations to the Lower Brulé Indians the same as he did to the other Indians?

WHITE BIRD. They did not get their portions of the seed like the Indians on the other side of the river.

The CHAIRMAN. How about farming implements?

WHITE BIRD. They never gave us any farming implements while we were living on the south side of the White River.

The CHAIRMAN. And no seeds?

WHITE BIRD. And no seeds.

The CHAIRMAN. Did they give you any reason why they would not furnish you with seeds and farming implements while you were living on the south side before you moved to the new agency?

WHITE BIRD. They said that so long as we did not go on the other side of the river they would not furnish us with seed, because we were staying there only temporarily, and had no right to stay there, and could not make any improvements there.

The CHAIRMAN. Do you know anything about how many of the 300 Indians who were held as prisoners died the first winter after they were taken to the new agency?

WHITE BIRD. I do not know the exact number, but I know it was about the number stated by One To Play With this morning.

The CHAIRMAN. Why did you want to live south of the White River instead of at the new agency?

WHITE BIRD. In the first place, I was brought up in that country; in the second place, it is the best land that can be found in that part of the country. The soil is good, and I could support myself there, even if the Government did not help me. On the other hand, at the new reservation I could not support myself without the aid of the Government. There is no way of making us self-supporting there.

The CHAIRMAN. What do you know about the Indians' Rights Association trying to force you people up to the new agency?

WHITE BIRD. I know some things about it.

The CHAIRMAN. Tell us what you know.

WHITE BIRD. While we were at the new reservation one day there was a meeting called among the Indians. At that meeting a letter was read. Of course, I do not know anything about the English in it, and I do not know who wrote it, but it was said that it was written by a nephew of Gray Hat, Mr. Herbert Welsh. When the uncle came here once he wore a gray hat, and ever since Herbert Welsh goes by the

name of Gray Hat's nephew. The interpreter said it was written by him. It was read to the people who attended the council, and as interpreted to us it was that those Indians who went back south of the White River could not have their land allotted and surveyed because they had lands already allotted and surveyed on the new reservation, and that therefore they could not go back to their old homes south of the White River. The Indians were told that the permission to go back there was under the provisions of a law that was got up by Pettigrew without the knowledge of any of the friends of the Indians, and that the Indians' Rights Association did not know anything about it at the time of the passage of the bill. It said that it was not an honest bill and was not right, and that therefore those who had already received allotments on the new reservation could not come back to their old homes south of the White River. The letter, as it was interpreted, said that the Indians' Rights Association would try to have that law amended or repealed, or that, anyway, they would make an effort to correct the wrong.

The CHAIRMAN. What did this meeting do?

WHITE BIRD. Those who attended were Indians who had originally lived on the north side of White River, and it did not affect them, so nothing was done.

The CHAIRMAN. Did the Indians who lived on the south side of White River consider Herbert Welsh their friend?

WHITE BIRD. If any one treats me like that I would not like to consider him my friend.

The CHAIRMAN. What did you come to Washington for?

WHITE BIRD. I came to Washington to present some of these facts, so that the people might understand our true situation. Besides, we want our lands permanently allotted to us, so that we can stay there south of White River.

The CHAIRMAN. How many of the Lower Brulés went to live south of White River?

WHITE BIRD. About 470.

The CHAIRMAN. Are there any more north of White River who have not come down yet?

WHITE BIRD. Yes; some.

The CHAIRMAN. How many?

WHITE BIRD. A little over ten families. I do not know the exact number.

The CHAIRMAN. You say that you do not consider Herbert Welsh your friend because he was trying to make you live on the new reservation?

WHITE BIRD. Yes, sir.

The CHAIRMAN. Do you know why the Indians' Rights Association wanted to make you move from the south side of White River up to the new agency north of the White River?

WHITE BIRD. No, sir.

The next Indian to make a statement was CROOKED FOOT.

The CHAIRMAN. How old are you?

CROOKED FOOT. Forty-seven.

The CHAIRMAN. Where do you live?

CROOKED FOOT. South of White River, in South Dakota.

The CHAIRMAN. How long have you lived south of White River?

CROOKED FOOT. I was brought up there since I was a young man.

The CHAIRMAN. How long had you lived where your house was when they moved you up to the new agency?

CROOKED FOOT. I had lived at that particular place five years.

The CHAIRMAN. What improvements did you have on your lands when they took you away?

CROOKED FOOT. I had a log house and a log stable, and pasture for my horses and pasture for my cattle; and I had a shed for my cattle.

The CHAIRMAN. When were you removed from that place up to the new agency?

CROOKED FOOT. It is three years since I was personally removed from there with some others.

The CHAIRMAN. Tell me how they removed you?

CROOKED FOOT. It happened to be about the 4th of July. I was on a visit at Swift Bear's camp when the police came and arrested me. They chained and handcuffed me, and threatened to shoot me with a gun. My back was all bruised where I was dragged on the ground. They got me by the legs and dragged me about while I was handcuffed.

The CHAIRMAN. How did they come to get hold of you; why did you not fight them?

CROOKED FOOT. I was a spectator in the crowd when the policemen arrived. One of them came to me and said that they had come for the Indians, and they asked me to announce to the Indians that these policemen had come for them to take them to the new reservation. I said, "Why, that is your business; why don't you tell them?" Then they stood aside and consulted, and after the consultation they approached me while I was not looking at them. One of them jumped on me, and one or two pulled out their guns and threatened my life. I jumped from them to a tent where there was an ax, but some of them got hold of my hand and took the ax away from me. Then they bound me and fastened my limbs and hands and dragged me aside, and the police gave orders to the rest of them to take up their guns, as they thought there would be an uprising. The rest of them took up their guns ready for action.

The CHAIRMAN. What did they do after they got you bound?

CROOKED FOOT. They put me into a wagon box.

The CHAIRMAN. And then what did they do?

CROOKED FOOT. They carried me with them as they went along, and took me to the reservation.

The CHAIRMAN. What reason did they give for doing this?

CROOKED FOOT. The only reason they gave was because I had refused to go to the new reservation.

The CHAIRMAN. How long was it before they took the handcuffs off you?

CROOKED FOOT. It was eight days afterwards. I was locked up at the agency in the guardhouse, and was released in eight days.

The CHAIRMAN. How did they feed you while you were locked up?

CROOKED FOOT. They fed me on bread and water.

The CHAIRMAN. After you got out of the guardhouse what did you do?

CROOKED FOOT. I had to live right by the guardhouse, so that they could watch me.

The CHAIRMAN. What became of your ponies and cattle that were south of the White River?

CROOKED FOOT. I had a great many cattle and chickens, and everything was left there. I had no chance to look after them, but everything was left as it was.

The CHAIRMAN. Did you ever see them again?

CROOKED FOOT. I never saw cattle or chickens or household things again.

The CHAIRMAN. What became of your family?

CROOKED FOOT. While I was kept in the guardhouse my wife and child, a little girl 4 years old, were kept in jail in a room adjoining mine.

The CHAIRMAN. How were they fed?

CROOKED FOOT. For a certain length of time we did not get anything at all, and the child suffered a great deal. After awhile they gave me bread and water, and my wife and child got the same.

The CHAIRMAN. When did you get back to your old place on White River for the first time after you were arrested?

CROOKED FOOT. I went back with the rest of the Indians last fall.

The CHAIRMAN. Had you ever been back to your home, after you were arrested, until last fall?

CROOKED FOOT. Some time after we were let go from the guardhouse my boy went back to the place for a day or two.

The CHAIRMAN. Did you go back?

CROOKED FOOT. Some time afterwards I went over to hunt for my horses.

The CHAIRMAN. Did you find any of them?

CROOKED FOOT. I found a few of them. I did not find a single one of my cattle.

The CHAIRMAN. Did you find your chickens?

CROOKED FOOT. I did not find one of them.

The CHAIRMAN. What became of your household goods?

CROOKED FOOT. I do not know what became of them. Everything was taken or destroyed except the cupboards and things that were left. I have no idea what became of them.

The CHAIRMAN. Do you know anything about the people dying who were moved to the new agency and who were kept prisoners?

CROOKED FOOT. I know of the death of some of them, but I do not know the exact number. I know a great many died.

The CHAIRMAN. What had you done that made them arrest you and keep you prisoner?

CROOKED FOOT. I do not know that I did anything to make them arrest me and bind me up, except that I wanted to remain on my own land. I spoke of a word of yours and they heard it, and that was supposed to be the cause why they particularly tried to make me suffer.

The CHAIRMAN. What was that word of mine?

CROOKED FOOT. When we saw you at Sioux Falls you said you had a letter from the Commissioner of Indian Affairs, and that he said those of us who lived south of White River could stay there.

(This answer refers to the following provision in the Indian appropriation bill for the current year:

That the Lower Brulé Indians who were living on the Rosebud Reservation, in South Dakota, south of White River, prior to the third day of July, eighteen hundred and ninety, are hereby allowed to return and select the allotments of land occupied by them prior to July third, eighteen hundred and ninety, and said lands shall be surveyed and patented to said Indians under the provisions of the acts of Congress in relation to the allotment of lands in severalty to Indians.)

The CHAIRMAN. Did you say that you would stay there even though they kept asking you to move?

CROOKED FOOT. That is just what I said.

The CHAIRMAN. Which do you consider your friends, those people

who try to help you back to the south of the White River or those who try to make you live on the new reservation?

CROOKED FOOT. Those who help me to go back to my own lands I consider my friends, but those who try to take me away from my home are not my friends.

The CHAIRMAN. Are Herbert Welsh and the Indians' Rights Association your friends?

CROOKED FOOT. No, sir; I do not consider them my friends. They are enemies when they try to take away my home from me, and to take me away from the only place where I can make my living successfully. They are not my friends.

The CHAIRMAN. What did you come to Washington for?

CROOKED FOOT. To let people know all these troubles and hardships. And I am very anxious to get the thing finished up and fixed so that we can stay at our old homes peaceably. That is what I came to Washington for.

The CHAIRMAN. What do you want the Government to do?

CROOKED FOOT. We want to have our lands surveyed so that we can make our permanent homes there.

The CHAIRMAN. Was the land where you now live ever surveyed?

CROOKED FOOT. I do not know. I do not think so. I think there is land surveyed quite close up there.

ONE TO PLAY WITH. I think the land is surveyed, but is not allotted.

The CHAIRMAN. When was it surveyed?

ONE TO PLAY WITH. Some years ago there were surveyors there, but I think they must have left it off, for last fall they began to go over it again.

The next Indian to make a statement was OLD LODGE, lieutenant of police:

The CHAIRMAN. How old are you?

OLD LODGE. Forty-one.

The CHAIRMAN. Where do you live?

OLD LODGE. South of White River.

The CHAIRMAN. How long have you lived there?

OLD LODGE. It is thirteen years since I first lived there.

The CHAIRMAN. What improvements had you on your land before you moved up to the new agency?

OLD LODGE. I had a log house, which I tried to make as comfortable as I could. I had a nice stable, and horses, and cattle, and chickens.

The CHAIRMAN. When you moved up to the new agency what became of your cattle and chickens?

OLD LODGE. I left them there when I first went over. As soon as the warm weather came I went back, but I could not find a trace of my chickens or of my cattle. The doors of my house were taken away, and what little farming implements I left were all gone.

The CHAIRMAN. When did you go back south of White River?

OLD LODGE. On the 5th of July last.

The CHAIRMAN. Did you go back to your old place?

OLD LODGE. Yes; I went back to my log house.

The CHAIRMAN. Was anything left there?

OLD LODGE. There was not a thing in sight.

The CHAIRMAN. Were all your improvements destroyed and gone?

OLD LODGE. Yes, sir.

The CHAIRMAN. What have you done there since in the way of improvements.

OLD LODGE. I fitted up my log house, built a log stable for my horses and cattle, and fixed pasture for them, and cut some hay.

The CHAIRMAN. Why do you want to live south of White River?

OLD LODGE. The purpose of the Government is to civilize us and make us self-supporting, and have us till the land and raise cattle, and when I looked around there was no better place in that part of the country than where I live. So I selected that spot for farming purposes and for supporting myself.

The CHAIRMAN. Before you moved to the new agency did you get the same rations and seed and farming implements which those Indians got who were living at the new agency?

OLD LODGE. No; many times we did not receive anything at all.

The CHAIRMAN. Were the Indians who lived south of White River given to understand that they would not get fair treatment unless they moved to the new reservation?

OLD LODGE. Yes, sir.

The CHAIRMAN. Do you know anything about the Indians' Rights Association and Herbert Welsh?

OLD LODGE. I have heard of them.

The CHAIRMAN. Did they have anything to do in trying to have you go to the new agency?

OLD LODGE. Yes; I always understood so.

The CHAIRMAN. Do you regard the Indians' Rights Association and Herbert Welsh as your friends?

OLD LODGE. No, sir.

The CHAIRMAN. Do you know the reason why the Indians' Rights Association and Herbert Welsh wanted you to leave your homes south of the White River and live on the new reservation?

OLD LODGE. I do not know any good reason.

The CHAIRMAN. What did you come to Washington for?

OLD LODGE. Just as the others have told you. We wish to live south of the White River, and we want to have it fixed so that we can live there peacefully.

The CHAIRMAN. Do you want some schoolhouses down there?

OLD LODGE. Yes, sir.

The CHAIRMAN. How many do you want?

ONE TO PLAY WITH. We want a big schoolhouse and a carpenter shop and a blacksmith shop. It is essential that we should have them.

The CHAIRMAN. Where do you want them located?

ONE TO PLAY WITH. We should locate the carpenter shop and the blacksmith shop in the place where the issue house now is. As to the schoolhouse, the people are so scattered that if it is possible to have two schoolhouses, we would like to have two, so that all the children may attend school. One of the schoolhouses should be near Big Hill and the other near White River.

The CHAIRMAN. How many of the Lower Brulés want to live south of White River?

ONE TO PLAY WITH. About 470.

The CHAIRMAN. Is there anything else that the Indians want to say?

ONE TO PLAY WITH. I have something more to say. Since these troubles we have been deprived of our just share of things coming from the Government, and we feel that we ought to be considered. This loss is something to us, and we are anxious to have it straightened out. We have not received a good many things that would improve our homes

and make them comfortable. We would like to have lumber furnished us to make floors for our log houses and to make other necessary improvements about our homes. If they had not treated us as they did we should have made much better progress than the other Indians in that vicinity. We are anxious to be furnished with lumber, so as to fix up our dilapidated homes and make them comfortable, and if it is possible for the Government to furnish it to us we will make our homes more comfortable.

The CHAIRMAN. Have you talked with the Commissioner of Indian Affairs about that?

ONE TO PLAY WITH. Yes, sir.

The CHAIRMAN. What did he say?

ONE TO PLAY WITH. He said he was quite favorable to the idea.

Rev. JOSEPH ROGERS, a member of the Santee tribe, and missionary to the Lower Brulés, was the next speaker. He spoke in the Sioux language, like the others, and his speech was interpreted by Doctor Eastman.

He said: Ever since 1886 I have been with these people as their missionary. I am not a member of their particular band of Sioux, but they asked me to come with them. They have some faith in me, or they would not do that. As I sat here and listened to their speeches I felt that they have been telling the truth as to the conditions there. These people are members of my church. In this particular band, living south of White River, there are 110 church members belonging to my church. Even when they forced us to move to the new agency and compelled us to live in tents we never forgot our worship nor our church meetings. It is true that many of their children died during their stay in camp. I lived with them and preached to them during that time. Therefore I am very glad to hear what you have said to them.

They are very anxious to have their homes permanent and to have these carpenter and blacksmith shops and schoolhouses built, so that they can feel sure that they are going to make their homes there. If we can accomplish that, we shall be satisfied. As to their statements about the loss of their household goods and cattle, every word they said is true. I had a long log house there south of White River, containing two rooms. It had a lumber floor and a lumber partition. It contained a bookcase and cupboard and things of that kind, but they were all taken away from there. I went along with them to the new agency, and as I could not afford to build a house I lived in a tent among them and carried on my mission. Even I was not allowed to come back to my house. Dr. Treon refused to allow me to go back. During my absence all the contents of my house were stolen or destroyed. Nothing was left. As I know every particular of the suffering and loss of goods by these Lower Brules, I know their story to be true, and if it is possible to give them something for all their losses I am sure it will be gratefully received.

The CHAIRMAN. What do you know about the agent refusing to give the people who lived south of White River their rations of seed and farming implements?

Mr. ROGERS. There is no reason for it except that they were trying to force these Indians to leave their homes. I knew some of them who never received the clothing that was issued to them, or the seed or rations. I knew some of them last fall when they went over to the new agency and for the first time received some rations. I have spoken to the new agent, who has been very kind to them ever since

he came there. On account of this condition of affairs we have never been able to build a church for these Indians. We do not know where to build it. They are very good Christians and churchgoing people, but I have never been able to build a church for them, but I hope to be able to build one for them as soon as this matter is settled.

The CHAIRMAN (addressing One to Play With). You want the land surveyed where you live, south of White River, and you want two schoolhouses, a carpenter shop, and a blacksmith shop, and you want also a carpenter, a blacksmith, and two school teachers, is that it?

ONE TO PLAY WITH. Yes; that is it.

The CHAIRMAN. I will try to have all these things done this year, but I am not sure of getting the lumber for your houses. I will try to get that also. As to the damages for your loss of property I do not know what to say. I will think that over and see what is to be done about it.

This statement having been interpreted to the Indians, they thanked the chairman, shook hands, and the hearing was closed.

